

233226

Sinne no more,

OR

A SERMON PREACHED

in the Parish Church of *Banbury* on
Tuesday the fourth of March last past, vpon occa-
sion of a most terrible fire that happened there on the Sab-
bath day immediately precedent, and within the space of foure
houres was carried from the one end of the Towne to the other,
with that fury, as continuing to burne all the night, and much of
the next day, it consumed 103. dwelling houses, 20. kilne-
houses, and other out-houses, to the number of 660.
bryes and vpwards, together with so much malt and
other graine and commodities, as amounted at
the least to the valne of twenty thou-
sand pounds.

Not in
H. 6

No other
copy known

*The second time published and enlarged
by the Author.*

WILLIAM WHATELY Vicar of *Banbury*.

2 PET. 3. 14.

*The beauens being on fire shall be dissolued, and the
element shall melt with feruent heat.*

—————

LONDON,

Printed for George Edwards in Greene Arbour
without Newgate 1628.

Sinne no more

A SERMON PREACHED

in the Parish Church of Barnum on

Thursday the fourth of March last, upon occa-

sion of a most terrible fire that happened there on the 24th

past day immediately preceding, and within the space of four

hours was carried from the one end of the Town to the other

with great rapidity, as containing a large quantity of

the most valuable and useful goods, and

houses, and other out-houses, to the number of 600.

By the fire, together with much stock and

other grain and commodities, as amounted to

the loss to the value of many thousands

of pounds.

The second time published and enlarged
by the Author.

WILLIAM WHATELY Vicar of Barnum.

2 P E T 3 4

The lectures being on fire shall be dissolved, and the
element shall melt with fervent heat.

Printed by George Edwards in Great Britain.

LONDON.

Printed for George Edwards in Great Britain.
without Newgate 1823.

The Epistle Dedicatory.

wants well enough; neither doe I long to be publike. Yet now haue I put my selfe forth of my priuate study, for your greater benefit, in hope also to deniue the fruit of your calamity to many more besides your selues. I would it might please the diuine Maiesty, to incline your wills to the following of the counsell which this booke presents vnto you. And O that he would also stirre vp the hearts of all those that shall reade these lines, to pray for your profiting by the stroke and withall, out of compassion to your wants, to be as forward for your supply as some haue beene already. How happy should this correction be (and how blessed the wise corrector) which should at once further your reckoning by procuring your amendment, and further the reckoning of many more by inlarging their bounty : and how happy should I account my selfe If I might become an happy instrument of both. On the bended knees of my soule I beg both, of him that can giue both, but the first in the first place. If our liues be better than before, well are wee, though our states be neuer, so plentifull as they were before : but, woe
vnto

The Epistle Dedicatory.

unto vs if we recover our wealth, without
reforming our faults. The all-powerfull and
most gracious God worke the former in you,
the latter for you: with this prayer I leave you
to his goodnesse, and rest.

Your well-wishing Pastor,

William VVhately.

From my study in Banbury

May 16 1618



To his welbeloued neighbours the
Inhabitants of the Borough of Banbury in the
County of Oxen, the Author wisheth all hap-
pinesse, dedicating to them with this little
Booke, himselfe and all that he
can doe.



Eare Brethren. A true
Christian is the only
happy man. He is a gay-
ner by all things. If his
state decrease, his sinne
decreaseth too. If his bo-
dy be sicke, his corrup-
tions sicken also: If his
outward man decay, his inward man is
strengthened. If earth fauour him lesse, he
runs faster to heauen: If friends proue vnkinde,
he trusts more in the kindnes of God. If death
kill his body, it kills sinne too, his greatest ene-
my, which, before, cannot be quite killed. But
this happinesse falleth not into the mouth of

The Epistle Dedicatory.

a good man in his sleepe and in his dreames;
without his working, labouring, endeavouring,
The blessing of God casts not good things vp-
on vs in such a carelesse fashion, to fauour our
idlenesse. Wee must finde them by seeking;
and attaine them by taking paines for them.
He that would fetch gaine out of losse, must
sweat for it. When I saw therefore the dam-
mage which you had sustained in your states,
I bethought my selfe of helping you to reape
some profit by that distresse. To that end I
meditated these things, and spake them to you
at our next publike meeting. To the same end,
I haue made my thoughts legible, putting them
into your hands, and presenting them vnto
your eyes, that you might not be able to for-
get them vnlesse you will put on wilfulnesse.
Accept them as signes of my tender care ouer
you, and O that euery man amongst you
would get this booke into his house and hands,
and reade it more than once, and study it with
serious attention. I know it is not of any great
value in it selfe, but it is particularly and pecu-
liarly fitted for your present vse, and in that re-
gard may more profit you, than a better
treatise in another kinde. I know mine owne
wants



Sinne no more.

OR

A Sermon preached AT BANBURY.



Elbeloued Neighbours,
Friends, and Brethren,
in our Lord; To well pre-
pared Hearers, a Preface
is both tedious, and super-
fluous: such, I presume,
the present band of God
bath made you, more than
any speech of mine can doe; for sight is a farre more
powerfull and commanding sense, than hearing. Ac-
cept therefore, I pray you, of a double errand, which
I haue to doe vnto you; one in mine owne name,
another in the name of God. From my selfe, I
would speake, partly, to them that haue beene smit-

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ten

ten with this beaury stroke ; partly, to them that haue escaped it. To the former, by way of condoling with them first, then of comforting them. To the latter, to congratulate with them, and to instruct them. Had I beene a stranger, to lodge amongst you for a night alone ; or a traueller, to bait in your Towne for an houre, or passe thorow your streets for a moment, yet I could not but haue sadly lamented so heauy a spectacle, the flaming of so many houses at once, the consuming of so much substance, the out-cries of so many persons, the desolation of so great a number of your dwellings ; but being an inhabitant, borne, bred, and brought vp amongst you from mine infancie, and neuer absent from you aboue seuen yeares, for learnings sake ; and now at last a Minister amongst you, and Pastor ouer you, for the space of twenty yeares together ; I might be iustly charged to haue lost all sense and humanity, if I were not deeply touched with your calamity. Giue mine eyes leaue therefore, to speake vnto you in the language of teares, and seeing I heard so generall a cry for water, water, the other day ; let me also cry water, water ; and let all our eyes ioyn together, to powre forth a streame of water, sufficient to quench the remainders of those flames which are yet burning amongst you ; yea, to quench the
the

the glowing fire of Gods displeasure for our sinnes, which hath iustly kindled all these flames amongst vs. There haue beene mournfull Prophets in Israel whose errand was to take vp a lamentation ouer their people, and call their hearers to mourning and sadnesse; such an one it becommeth me to bee at this time, and in this place, and, O that I could performe it effectually. For where should we rather weepe than here? in the presence, and in the eares, of our most gracious Father, who hath louingly smitten vs; and loueth to see his children sensible of his blowes, neither can endure more than our selues; such hard hearted sonnes and daughters, as will make nothing of a beating. Moderate teares are pleasing to God that smiteth, who doubtlesse would haue his children sorry, that they haue made him angry: neither can any thing lesse become a Christian than senselesse stoicisme. Moderate teares are profitable to men that are smitten, who be worse than diuers beasts, if they profit not by stripes, and cannot wax better by them, if they refuse to smart vnder them. Let vs therefore weepe together, because we haue beene afflicted together, yea, because we haue altogether sinned and procured affliction; weepe you that haue lost your goods or houses in whole, or in part, and let mee

weepe with you ; because the Lords hand hath
falne vpon you, and your selues haue prouoked his
hand ; weepe you that haue beheld the losses of
your brethren, because your selues haue deserued
the crosse as well as they, and cannot tell how soone
you may feele it. Weepe you my neerer neighbours
of the towne, that stood amazed and perplexed
with fearfull suspence, hoping, and yet doubting
what would become of your own goods and houses.
Weepe you my remoter neighbours of the country,
that stood astonished in the beholding of such a re-
medilasse accident, and could not haue leasure then
to weepe for wondring, or helping, or both. Weepe
you that were then absent, and saw it not, but haue
beene this morning spectators of so great a desola-
tion, as I thinke few of your eyes haue euer seene be-
fore. Weepe out of feare, as children, that see their
fathers wrath in beating their brethren, and know
not who must suffer next. Weepe in charity, to shew
your selues feeling members of the same body,
whereof when one member is grieved, all doe sym-
pathize. Weep in pity to help to ease the burdens of
the distressed, who cannot but finde their crosses mi-
tigated, in finding a part of their sorrowes borne by
others. Weepe in obedience, to fulfill the most ex-
presse commandement of our God, by weeping with
them

them that weepe. Weepe as men, because you are witnesses of the miseries of men. Weepe as Christians, because they be Christians that suffer. Weepe as next neighbours, because your next neighbours and familiar acquaintance haue smarted. And let vs all lift up our voices and weepe, in the hearing of the Lord our God, within his house, that seeing vs humbled vnder his holy hand, hee may know what course to take with vs, as once he said to Israel, after their erecting of the golden Calfe. The Lord compares himselfe to a father, that hangs betwixt anger and pity, resolved on neither, but inclined to that, that the carriage of his children may call for; by striking further if they stoopenot, and desisting from stripes if they doe. Alas, alas, what a breach hast thou Lord made amongst vs? How many dwelling places are become desolate? How many inhabitants destitute of habitation? How many wealthy men, made lesse wealthy, and poore men more poore? How many rich men are become poore, and poore men beggars? How are the labours of many a father, Grand-father, great Grand-father, suddenly conuerted into smoake and rubbish, in the space of a day and night? O the raging fury of the tempestuous winds, when they haue once gotten fire and flame within

within their blustering mouths! O the hideous violence of fire and flames, when they haue gotten to themselves the wings of the wind to flie about withall! And O the loathsome odiousnesse of those wicked finnes of ours, which like fooles we loue so dearly, and hug so fast within our bosomes; yet alas, we see they cause a tender hearted father to burne in displeasure against vs. Weepe I pray you and spare not, but weepe like Christian men, yea, like men that are sanctified through the knowledge of Christianity. Weepe not onely, nor chiefly, nor scarce at all, for the losse of your goods, the ruine of your houses, the impouerishing of your states, the wants that you may perhaps suffer; but weep also, yea, weepe chiefly, and in a manner onely, for the finnes of your soules, the disorders of your liues, the priuate offences of your families, the publique offences of the towne, and particular transgressions of your persons. The teares of the flesh be fruitlesse teares, and the sorrowes of nature, barren sorrowes; but the teares of grace, and the mourning of the spirit, are a seed most precious and most fertile. O that we could now sow them in great abundance for our future benefit. Hee shall gaine much by worldly losses, that turneth the griefe of his losses vpon his finnes. But, my brethren, let not your weeping

- weeping and lamentation bee like that of Rahel, whereof the Prophet foretelleth, that shee wept and would not be comforted : nay, but let mee goe on to giue you comfort, and doe you prepare your selues to take it. In truth, no grieffe is profitable to man, or pleasing to God, further than it tendeth to comfort, and endeth in it. As good not mourne at all, as drowne our selues in our owne teares : now therefore stop your weeping for a space, and let me become your comforter, and call you to reioycing in the midst of this crosse, and in despite of it. What can better become a Minister of the Gospell, than to raise up those that are sad and heavy in heart ? and seeing we be furnished of meanes, to comfort the soule against its greatest and most intolerable evils ; shall we not bee able to reuiue it against any outward calamitie ? Make your selues cheerefull therefore in the Lord your God, as once wee read that Dauid did at Ziglag, when his case was worse than the worst of yours. For he had not alone lost his house and goods ; but his wiues and children to boot, and with them the loue of, in a manner, all his ancient souldiers, which (imputing their miserie to him) began at length to talke of stoning their Generall. And if you will but cleare up your eyes a little from weeping, and
cast

cast them upward, towards the Ruler of heauen, there is store of comfort in him, that can neuer lose that worthy title of the God of all comfort. For, my brethren, he hath lost nothing in this great losse of yours, neither is his state decayed, because some of yours be so; nor is he lesse wealthy in the lessening of your wealth. Suppose that one of your children had lost a great or a testar, which it pleased one of you to giue him, would that losse vndoe him, thinke you? must he bee starued or hunger-bitten because that poore peece of siluer could be found no more? Or suppose some man of wealth and place, should haue had his out-houses burnt, in which the slaues and bindes of his familie did wont to lodge? must they therefore embrace the rockes for a couering, as Iob speaketh? and be wet with the showers of heauen for want of conuenient lodging? O no my brethren, a wealthy master will provide an house for his bondmen to put their heads in, and set vp a better, if a worse be burnt; and the many pounds that remaine in the fathers chest, shall supply the wants of a childe that hath lost his small stocke of a few shillings. God is your master, God is your father; and seeing a Christians riches are in Gods keeping, he must count himselfe to haue lost nothing, so long as God hath lost nothing. The Lord
of

of Heauen hath as much money, and as much mercie now as euer he had. Therefore should you bee as ioyful now as euer, and say with David, the Lord is my shepherd, (as much since this fire as before) and therefore I am sure I shall not want. It is easie with God to restore you more then al this (and twice so much as this) which the raging flames haue deuoured. And if his neuer-deceiued wisdom see it fit for you, he wil more than make vp your losses, and cause your latter end to be more plentiful than your beginnings, as it was once promised and performed to distressed Iob. I called vpon you to moune before, not because you had lost your wealth, but because this crosse doth come from God, as a signe of his displeasure. I call vpon you now to be comforted, because the Lord will accept your humiliation, and shew himselfe reconciled. But say it should please your heavenly Father, to make your earthly portion scantier to your dying day, than it hath beene heretofore; yet haue you cause, my brethren, and most abundant cause, to comfort your soules in him, that hath granted you farre better things than those that are earthly. He hath left you himselfe, his sonne, his spirit, the hope of his kingdom, the promises of his Gospell, that rich and precious Iewell of Faith, and (that that David thought

to be better than thousands of gold and siluer) the iudgements of his mouth. He hath left you the spirituall blessings, wherewith he hath blessed you in Christ, that by fixing your eyes on them (the more in the absence of these meane things, which did call your thoughts from them) you might cause the consideration of these so surpassing excellent things, to make the losse of these trifles seeme nothing. A man loseth a payre of gloues, or knife, or handkerchiefe, out of his pocket, but his purse (wherein were many rich Jewels with store of gold and siluer) hee loseth not, will that losse torment him, or breake his sleepe? God hath giuen thee, that art his childe, his spirit of adoption to seale thee to himselfe, the bloud of his sonne to purge thee from thy sinnes, and the beginnings of holinesse, as an earnest penny of thy perfect happines, and shall the losse of a few goods and a dirty house, make thee looke with a dejected countenance, or carry a sad heart about with thee? O make it appeare that you count Gods fauour, Christs bloud, the spirits power, riches enough, by ioying in these abundantly, euen then when ye want riches. Reioyce more that thy soule is freed from the danger of being euerlastingly burnt in those unquenchable flames of hell fire, than grieue that thy goods are burnt in the flames of this fire

that

Sinne no more.

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that is well neere already quenched, even within the space of a day or two. Be more glad that thou hast such an enduring substance laid up in those celestiall habitations (whither neither thee nor enemy, nor water nor fire can approach) as shall neuer be taken from thee by fire or any other accident, than be sad because thy worldly substance is much of it marred and consumed. If you haue spirituall eyes, shew it now by looking to things inuisible, and by taking with you the losse of your goods, even in this manner also as the saints of old did the losse of theirs in another meaning. It were a shame of all shames, if earthly losses should take away comfort from a Christian heart, that hath heauenly benefits remaining entire vnto it. Let them be tormented with comfortlesse griefes, at the losse of house and goods, that know not, nor haue, any thing better than house or goods: but for them which say they know that all this world is nothing, and professe that they expect an vndefiled and neuer-fading inheritance in another world, for them (I say) to make a great mourning for so little a losse, when so incomparable gaires abide behinde to delight in, nothing can be more absurd and vnreasonable. Your Father hath store of those trifles which you want, he hath granted you store of things farre better

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than these; reioyce in him, reioyce in them, and I require you in Gods name, and as you be Christians, let not this crosse crush your hearts, what euer become of your estates. Yea verily brethren, those of you that haue felt and are like to feele most misery by the present chastisement, haue yet cause of comforting themselves in a thankfull acknowledgement of the greater miseries, which they might haue suffered, and haue escaped.

Are wee not happy that more than halfe the Towne is left entire and undefaced, though I thinke a third part haue passed thorow the flames? Are wee not happy that our goods and houses alone, not our wiues and children, our limmes and bodies, haue beene seized vpon by the fury of this insufferable element? Had the wind and fire conspired against vs at midnight, as at noone day; had they beene suffered to lie in ambush till wee had all betaken our selues to quiet rest, as they brake forth when we were all awake, and stirring abroad to serue God; no doubt but many a man had lost an arme, many a legge, many an eye, some their liues, many their children, many their wiues, many their friends; which would haue beene so suddenly surprized with the v unexpected comming of that greedy enemy, as they could not haue
bethought

bethought themselves of a meanes in that haste,
and in such darknesse, either to haue fled from it,
or drouen it from them.

Herein therefore acknowledge you the gentlenesse
and clemencie of God, that did so moderate this
chastisement, in regard of the season of its break-
ing forth, as that you escaped a farre greater mi-
sery than that which you haue sustained by it. Wee
must as well looke from what we haue bene deli-
uered, as what wee haue endured, that our thank-
fulnesse may moderate our sorrows, and our ioy in
the one, may temper our griefes for the other.

Take comfort therefore, how great soeuer thy
losse is, that thy crosse is not greater: Take comfort
in this, that your selues or your friends were not
halfe burnt in your beds: Take comfort
in this, that you haue receiued those beauenly
vertues, which the fire cannot burne: Take
comfort, that God is still yours, still rich
and all-sufficient; and in this take comfort too,
that if you doe, as I hope you will, make a good
vse of this, the Lord will finde a meanes to
lade you with his blessings, and restore the
things that the fire hath deuoured, as once hee pro-
miseth to doe, those that the Grasshoppers had ea-
ten vp. Mourn so before God, as thus to comfort

your selues in God, and blessed be that mourning,
blessed that comfort.

Now hauing thus settled your hearts, that came
bleeding hither with Gods blowes, let me turne my
speech to you that haue only felt the wind of the
stroake as it were, and not the smart of it, and some
not so much as the wind: and with you, and for you,
and for my selfe among the rest, let mee blesse and
praise God, and greatly reioyce in him, that bath
spared the greater part of the Towne, quite contra-
ry to our feares and cries, that said we were all vn-
done, and that sure all the Towne would be (as ea-
sily it might haue all beene) burnt. Blessed be God,
that a part alone, and not the whole Borough, bath
beene consumed, and that the greater part remai-
neth to succour the lesser. Blessed be God that Ban-
bury Towne alone, and not Banbury Country, kept
so heauy a Sabbath, and sitteth in dust and asbes,
Blessed be God, that many Townes at once had not
felt what haucke wind and fire can make when
they meet together and ioine their forces in one.
This burning was terrible indeed, but nothing to
that which we haue heard of, and some of our eyes
haue seene in other countries, by name in Germa-
ny, whither a reuerend Diuine, not long since ac-
companying an Ambassadour, affirmed that his
owne

owne eyes told there at one instant, the number of six and twenty villages and townes, all burning at once round about one citie. O such a flame as that, would haue made our burning seeme none other than a playfull bonfire, for children to sport about. But blessed, blessed be the most high God, that such fires so wittingly kindled by the malitious hands of mortall enemies, haue not wasted and consumed Towne and Country and all, that neither should bee able to releue other. Reioyce therefore all of you, that haue not felt that seuerity whereof your neighbours and friends haue tasted, because the Lord hath pleased to restraine the fury of the fire, & not suffer it to seize on your goods and houses: and you that haue sustained much damage your selues, yet shew your selues feeling members, and reioyce with them that reioyce. Be glad that thou hast scaped what others haue felt, be glad that others haue scaped that thou hast felt: let thy freedom seeme to thee greater, because others went not free, and blesse the Lord the more for it. Let thy misery seeme to thee the lesse, because others haue not endured the like misery, and blesse thou the Lord as much for their freedom, as thou bewailest thine owne damage. out of freedom and out of misery both, wee must all picke matter of thanksgiving, neither

neither should any affliction euer befall vs, but that we ought to take notice that God doth shew therein more mercy than rigour, more gentlenesse than sharpnesse. But aboue all, my brethren, I congratulate with them amongst you, that haue begun to lay the foundation of an edifice of bounty, for their releefe that are now forced to want releefe, and haue brought in to me, as it were, the first fruits of bounty and compassion; whom I will not so farre defraud of their iust praise, but that I will name them vnto you in the same order that they made themselues knowne to me, and not in the order of their places in other respects.

The first I will not name, because he is neere vnto my selfe, the fountaine from whom I haue issued, who (besides that which his owne hands haue largely distributed) did put into mine hands also, yesterday morning, the summe of twenty shillings, to distribute to the poorer sort, that were extremely comfortlesse.

The second was an old acquaintance, schoole-fellow, fellow pupill, chamber-fellow of mine, Mr. Ioseph Palmer by name, a long Student, and skilfull Practitioner in the necessary Science of Physicke, who sent me the same day ten shillings, to be in like manner bestowed.

The

The third was a worthy & well-disposed Knight, that hath lately taken an habitation amongst vs, & liueth to bee an ornament to the noble profession of Armes, Sir Thomas Dutton of Wickam, in this Parish, who gaue me with his owne hands twenty shillings for the same present vse, withall earnestly exhorting mee to stirre vp the liberality of the Country, at this present meeting.

Lastly, the right Worshipfull Sir William Cob of Adderbury, Knight, with the reuerend Master Odis Minister of the same Towne, and the Worshipfull Master William Danuers, came home to mee yesterday, and brought with them that which was better than money, a declaration of their pittifull respect of our losses, requesting me to perswade the Magistrates, that they should take some speedy course for the supplying of the present great necessity of the poorer sort, promising themselues to shew their louing respect to the Towne, and tender compassion to the poore.

With those particulars which I know, and all others which I know not, that haue declared the like compassion and bounty, I congratulate the goodnesse of God to them, and in them. Blessed bee the mercifull, blessed be they that consider wisely of the poore, blessed be those that will lend freely to God,

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When

when he comes a borrowing in his needy seruants and children. Blessed be those that shew themselves liuing members of the same body, by commiserating and releeuing the miseries of the miserable: and blessed be God for all, who giueth all to all, and hath taken but some from some, and hath giuen to others an heart to affoord releefe to them from whom he hath taken almost all.

And now (brethren) let me besecch and exhort you al to follow the good examples of those that haue gone before you in the practice of those most excellent graces of mercy and liberalitie. Now is a time when we must put you in mind of, & you must carefully follow the charitable counsell of John the Baptist to his attentive hearers; let him that hath two coats, giue one to him that hath none; and let him that hath food, doe likewise. For this end hath the Lord spared you, that you should learne not to bee sparing to your brethren. Put your selues to voluntary charges in works of mercy, seeing the Lord hath forbore to put you to this necessary losse which others haue suffered. Giue something to them from whom God hath taken, because it hath pleased him not to take from you that which hee had formerly giuen. Be good Stewards of that which God hath left in your custody, that he may not declare his anger.

ger against you, for your being niggardly of that which bee vouchsafed to leaue with you, that it might be an instrument of bounty. Now forget not to distribute and communicate, and to offer those sacrifices wherewith the Lord is pleased to testifie himselfe well pleased. Now let your abundance supply their wants, whom God hath therfore called to want, that he might giue you an occasion of declaring the abundance of your charitie, in commiserating and releeuing their want of necessaries. No cost is more religiously, more vertuously, more thriftily bestowed, than that which is laid vp in heauen, though it be laid out on earth. Bountifull & mercifull actions are the best bargaines, and the best purchases. No fire shall be able to consume those riches, wherewith a man doth enrich himselfe by succouring those that are distressed. This is a good and a sure foundation, laid vp against the time to come. Shew your thankfulnessse to God by your liberalitie to his people: let almes-deeds bee your thanke-offerings, that God may still preserue your substance for new thanke-offerings. There is no surer way to keepe your selues from euer wanting, than by taking care that others want not, which but for your liberalitie must needs bee pressed and pinched with wants. It is a more blessed thing to giue

than to receiue, as Christ himselfe hath told vs :
Giue willingly, giue speedily, giue plentifully, that
the Lord may make you alwayes giuers rather than
receiuers.

But I beseech you (brethren) let there be none,
no not one amongst you, that out of a malicious de-
sire to scourge pietie, so nicke named, vpon our
sides, shall mocke at Puritanisme, vpon occasion of
this hand of God which hee hath stretched out a-
gainst vs, whom the world hath pleased, but falsely,
to terme Puritans. Or if any man will needs take
occasion to laugh at his brethren, whom his father
sees good to correct before his eyes, we cannot but be
assured that such petulancy and wantonnesse shall
much displease that louing Father, which vseth
his rods to warn one in anothers sufferings : and
leauing him to be iudged by God, that can take his
times of fit corrections for all his sonnes and daugh-
ters, we will pitty his ignorant follie, that doth so
misse-interpret the Lords seueritie, comforting our
selues with the Apostles saying, that hath told vs,
how Iudgement begins at the house of God, and
that the father correcteth euery sonne whom
he receiueth.

And so much (well-beloued Brethren) thought
I fit to speake vnto you from my selfe, and in mine
owne

owne name. Now hauing finished mine owne errand, I come to speake vnto you as Christs Ambassadors, in his name, and in his words, as himselfe did utter them in S. Iohns Gospell, saying,

IOHN 5. VER. 14.

Sinne no more, lest a worse thing come vnto thee.

His sentence was spoken by our blessed Sauour himselfe to a man whom himselfe had a little before, miraculously cured of a long and lingring sickness. It is a plaine sentence, that the weakest capacity may conceiue it. A short sentence, that the feeblest memory may retaine it. It is very needfull, because it declareth a most behouefull duty, and very terrible, because it threatens a very fearfull punishment: You cannot but see it diuiding it selfe into two portions. A plaine commandement, a sharpe threatning; the first, enioyning the right vse of former calamities; the second threatning, the neglect of such vse, with new and worse calamities. *Sinne no more*; that is the commandement; know it to practise it; *lest a worse thing fall vpon thee*; that is the threatning, know it and auoid it: The former saying may perhaps seeme strange, for who can attaine to such perfection, *of sinning no more*? When the Scripture telleth vs, that in many things, we sin all, and that no man liueth & sinneth not: The latter saying may perhaps seeme impossible, for who can imagine a worse miserie, than eight and thirty yeares sickness? But if we consider the infiniteneesse of Gods Iustice, we shall easily perceiue, that it is easie to him to lay a worse crosse, than any that befell formerly, vpon

upon him that will not profit by that which he hath felt already ; for sure the Lord hath as much power, as man hath sin, and can as quickly make the weight of punishment heavier, as man can make the weight of sin heavier. And if we consider the infinitenesse of Gods grace in Christ, accepting the will for the deed, and working the will and the deed, we shall easily see the meaning of Christ in bidding him *sinne no more*. Know then, that these words are to be vnderstood euangelically, in that the Lord will reckon him to haue sinned no more, that doth stedfastly purpose, and constantly labour to *sinne no more*. To forsake at least the vsuall practice of grosse sins, and the willing allowance of all, even the least knowne sins ; this is in the Gospell phrase to *sin no more*, and this is both possible, and also easie to him that is begotten from aboue. In these words then, you haue two points to note ; A duty, and the danger, if we neglect the duty : Of the first at this time, at another time of the later.

Learne therefore I pray you, from the mouth of our blessed Sauour, that one special vse of our afflictions is our reformation. His chastisements must reclaime vs from our euill wayes ; and though before we were afflicted, we went astray, yet afterwards, we must cease to sinne any more, and learne his righteous iudgements ; *Goe, and sin no more*. This is the fruit that the Lord doth looke for, from his corrections. This is that, which I say the Prophet doth teach vs also, saying, Chap. 27. ver. 9. *by this shall the iniquity of Iacob be purged*, and this is all fruit to take away his sinne ; why doth the Goldsmith cast his Gold into the furnace, but that it may come out more pure from drosse ? And so doth the Lord try vs in the furnace of aduersity, that the drosse of our
sinnes

sinnes may be purged from vs. And that we should be reformed by crosses it appeareth, because the Lord complaineth for want of this effect, *Isay 1.5.* saying, *why should you be smitten any more? yee will revolt more and more:* as if he had said, that it is in vaine to correct a people, that will not be amended by corrections. And by the Prophet *Amos*, Chap. 4. ver. 8. the Lord doth five times together reprove the people, that notwithstanding the diuers calamities wherewith hee had declared his displeasure against them for their sins, *yet ye haue not returned vnto me, saith the Lord of Hosts.* Now there is no true conuersion without amendment. If we cast not away our transgressions, we cannot bee counted true conuerts; Seeing then, the not conuerting to God by meanes of chastisements, is greatly condemned, and amendment is a chiefe part of turning; we must needs confesse that the Lord requireth that this conuersion and amendment should follow from his stripes. No man will question this truth. The plainnesse of it shall spare vs a labour of further proofes.

Two principall reasons may perswade vs to it: First,
 " sin is the cause of all the miserie we feelee, misery there-
 " fore should induce vs to forsake sin. For it is a brutish
 " folly to complaine of any euill, and not obserue the
 " cause that deserueth the same, to remoue it. Seeing the
 " Lord is the Iudge and Ruler of all the world, and that
 " nothing doth befall the sons of men, but by his appoint-
 " ment, (as our Christian religion commandeth vs to be-
 " lieue, which teacheth the doctrine of Gods speciall pro-
 " uidence) either we must impute vniustice and cruelty to
 " God, as if he were angry for nothing, & delighted in the
 " Creatures unhappinelle (which blasphemy nature it selfe
 " abhorreth, as most repugnant to all right reason; for
 how

how should that be found in God? the fountaine of all goodnesse, which maketh the men in whom it is found, to lose all the honour of goodnesse) or else wee must confesse, that our wickednesse is the root of all our wretchednesse; and that therefore wee are smitten by God, because we haue transgressed the law of God, and hence also must conclude (euen out of loue to our owne wellfarre, as well as out of duty to our maker) that we will surely cast from vs those things, which wee finde in experience to be mischieuous vnto vs. What child is there who being whipped, doth not cry out I will doe no more, I will doe no more? What malefactor will not presently promise to leaue the practice of those crimes, that procure his bands and imprisonment? We are void of that vnderstanding which is to be found in very infants, and in the worst of men, if wee make not the like conclusions, from the stripes and punishments which our heavenly father, and the chiefe ruler of this whole world, doth inflict vpon vs. Tell me then, is not God the author of thine afflictions, whatsoever the secondary cause be? either confesse this, or professe thy selfe an heathen, an Epicure; and if this be true, either when thou feelest the prints and scars of his displeasure against thy sinnes, thou must resolue to leaue thy sinnes, or else confesse thy selfe a foole, a beast, that hath no regard of his own happinesse and comfort.

Againe, this is the sole way of becomming great gainers by our miseries, to reforme our liues, and cast away our sins. And who would not doe that worke (though painfully) that shall cause afflictions to end in comfort? not alone procuring the remouall of the crosse, but an increate of blessings also? If when our heavenly father chastiseth vs, we fling away our sins, he will not alone

cast

cast away his rods, and cease smiting, but will as-
 4 thinke himsele of many benefits, whereby to declare
 4 that his anger is turned into fauour. So wel is God plea-
 sed with beholding the dutifulnesse of his seruants, in
 stooping to his hand. & redressing what hath prouoked
 him, that he will be so much more bountifull and gra-
 cious to them, by how much hee hath more afflicted
 them before, and so it shall be better with them, than if
 4 they had not beene smitten at all: where is our wil-
 4 dome? where is loue to our selues? where is our natu-
 4 rall desire of happinesse? if we take not so good an op-
 4 portunity, to turne our woe into weale, our sorrow into
 4 ioy, our sorest calamity into greatest consolation? If we
 4 doubt of this effect of an holy reformation, the Lord
 hath put vs out of all doubt, by causing it to bee, both
 promised & performed vnto *Iob*, and in him to all that
 are afflicted, *Iob* 11. 14. verse. *Zophar* telleth *Iob*, that
 which God himsele did make good at last, *If iniquity be*
in thine hand, put it farre away, & let not wickednesse dwell
in thy tabernacles. Loe what an afflicted man must doe,
 his care must be to purge his hand and his house of all
 manner of wickednesse and sin. This if he will doe, heare
 how the Lord will reward his amendment. His estate
 shall be amended as much as his soule, and more, and
 God will make misery to fly as farre from him, as hee
 hath chased iniquity, for then saith he, *thou shalt lift vp*
thy face without spot, yea thou shalt be stedfast and not feare,
 meaning, I take it, thou shalt enioy the comfortable assu-
 rance of the remission of thy sins, and shalt rest assuredly
 and fearlesly perswaded, that the staine thereof is quite
 done away before the Lord. A man shall hold vp his
 head with comfort before his maker, & with confident
 boldnesse appeare without spot and blot before him, if

his afflictions for sin doe bring forth reformation. And for his outward state he addeth, *thou shalt forget thy misery.* His afflictions shall not alone haue an end, but that so, as he shal be quite freed from all the trouble of them, there shal be no such remainder of them, as to make him once thinke of them againe, or if he do remember them, he saith, *thou shalt remember them as waters that are past,* which caule the meddowes to bee more fat and fertile, than they would haue beene: looke what those flouds be to the meddowes, wherewith they seeme to be little lesse than drowned all the winter (euen causes of their being more richly clad, with grasse and flowers in the spring) that shal afflictions proue, to them that are made to forsake their sins by their afflictions, means of helping them to much more comfort and prosperitie; and this comfort shall be very great & very lasting too, and still growing and increasing more and more, *thine age,* (saith he) *shall be clearer than the noone day, thou shalt shine forth and be as the morning.* The comfort of a sinner reformed by corrections, shall be plentiful and excellent as the brightnesse of the noontide sun, & withall constant durable and on the growing hand, as the light of the morning. If this be promises of God which cannot be made in vaine, if they be of vndoubted truth, & shall be infallibly performed, is he not more stupid and senselesse than a dead stone? that will not be moued by them, to improue his chastisements, for the remouing of his sins. Do not all men loue prosperity and comfort, wish it for themselves and for their friends, pray for, reioyce in, bestow all their labour to get comfort? And why should we not follow Gods directions, rather than our owne, and learne from him the path that leads to prosperity? seeing we confesse him to be maker and giuer of prosperity.

Enough

Enough I hope to proue this duty and to perswade you
 " Now for your better direction in the practice of it, I will
 " stand a while to shew you two needfull points. First, what
 " sins a man must amend by chastisements. Secondly, by
 " what meanes a man must make his affliction an help to
 " his amendment of these sins. For the first of these. First
 " in generall, all sins must be forsaken without exception,
 " and therefore doth our Saviour deliuer the precept here
 " in these generall termes, *sin no more*, neither in one thing,
 " nor in another. And so doth the Prophet call vpon Is-
 " rael saying, cast away all your transgressions. All sin is
 " hartfull to God, all sin is hartfull to man. Every sin is
 " euill in Gods sight, every sin is threatened with the curse,
 " every sin deserueth the curse, every sin grieueth the spi-
 " rit, every sin is forbidden by the Law, every sin was pu-
 " nished in *Christ*, and vnlesse we reforme every sin, we do
 " not indeed and in truth reforme any sinne. Looke there-
 " fore that your reformation bee generall and vniuersall,
 " without any limitation or exception; for you haue to
 " deale with God, that is a God of pure eyes, and can
 " abide no iniquity, no not any of any kinde, of any de-
 " gree. He that spake one commandement, spake all, and he
 " that obeyeth one commandement, must and will in some
 " good measure obey all. For if any man shall keepe the
 " whole law besides, and yet allow himselfe in the breach
 " of any one commandement of the law, hee shall bee
 " counted a transgressor of all; and all his other obedi-
 " ence, because it is hollow, false, and hypocriticall, shall
 " be reiected and disallowed by God. More particularly,
 " every man must amend his owne sins, the finnes of his
 " person, nature, place, condition, the most beloued of
 " all his sins, those that are most pleasant, most profita-
 " ble, most creditable to him, those that he hath most will

to commit, and is most vnwilling to forsake. Those that stick fastest ynto him, and flatter him with most hope of profit, delight, credit. So saith the Prophet, *let the wicked men forsake his wickednes, & the vnrightheous man his own imaginations*; and another Prophet saith, *cast away all your transgressions whereby you haue transgressed*. So our Sauiour calleth vs to the cutting of the hand & foot, and pulling out the eye, and casting them away. There are some sins that are as deare to euery man, as the principall members of his body, and the most needfull and vsfull of all his senses. These, these must be mortified, forsaken, abandoned. If our principall care be not to relinquish these principall transgressions, our partiall and seeming care in reforming other euils, shall be nothing at all regarded. Consider then each of you, what is his most precious and most esteemed corruption, what he is most loth to forgoe, what seemeth most hard, most difficult, most impossible for him to cast away, and let him bestow his chiefe paines here where hee findeth most hardnesse. But most chiefly aboue all, afflictions should worke vs to the leauing of those offences, which the Lord in affliction, doth most chiefly intend and aime at, as the child must be most carefull to reforme that fault, for which his father doth particularly chastise him: we must giue our selues diligently to marke what is the offence or offences, which when God layeth his rod vpon vs, he doth most dislike in vs, and would haue vs most willing to glorifie him by amending. For though the Lord do correct for sin in general, yet for the most part, there are some speciall disorders which doe most proueoke him, and which he doth in speciall call vs to reforme by his stripes. Now therefore as concerning the present calamity which both light vpon you: let mee

strive

" strive to be helpfull vnto you, in declaring what the
 " faults be, which the Lord doth most shew himself angry
 " against, and to the leauing whereof, he doth most parti-
 " cularly call you, by his heavy stroke of his most righte-
 " ous, and withall most gracious hand. But how shall we
 " attain to the knowledge of Gods intention in this mat-
 " ter? Surely my brethren, by considering the medicine,
 " which a wise Physician doth minister, it is easie to know
 " the disease or diseases, w^{ch} he seeketh to cure. Let me read
 " the prescript of a skillfull Artift, and know those ingredi-
 " ents wherof his potion is compounded, & I may soone
 " affirme what be those humours, which hee would haue
 " purged away. For either like things are healed with like,
 " or else contrary with contrary. In like manner, if we do
 " discreetly consider the chastisements of God, wee shall
 " easily perceiue his meaning, and informe our selues of
 " the sins which he seeketh to reforme. I pray you there-
 " fore let vs take a view of our affliction, and looke chiefly
 " 1 to these foure things: the time when the Lord afflicted,
 " 2 the place where our sorrow began, the instruments by
 " 3 which we suffered, and the things in which, and if we
 " 4 do with any mediocrity of wisdom, ponder on these
 " particulars, wee shall not chuse but know the Lords
 " minde in this matter, and see our owne duty, as concer-
 " ning the speciall sins, which we must specially set against.
 " First, then the time which the Lord did chuse for our
 " humbling, was in generall the Lords day, that seuenth
 " after six of labour, which it seemed good to him for our
 " spirituall benefite, to consecrate wholly to his owne ser-
 " uice, and our attending the worke of getting holinesse:
 " what can we collect hence, but that we are punished by
 " the restlesnesse of this Sabbath, for our not resting in
 " holy rest many other Sabbaths. How often hath the

Lord vouchsafed vs liberty and freedom to giue his
 owne day to him and to our own soules? And then we
 out of our prophaneesse and earthlinesse, took no care
 to sanctifie it, but either loytered out the day in idlenesse,
 or wasted it in our own busineses, or in our own pastimes.
 Now therefore he would not giue vs leaue to rest, or to
 bestow our selues in diuies of holinesse, but forced vs by
 necessity to spend the day and night too, in a most toyle
 some and most vncomfortable labour. Oh how iust is it
 that they which will not rest from worldly or volup-
 tuous labours on Gods resting day, should be compell-
 ed to royle and moyle like horses in such an vnhappy
 businesse? I pray you, goe on to thinke more particular-
 ly at what time this crosse brake forth amongst vs: not
 on the Lords day alone, but when we were all assembled
 in his House, to performe his publike worship, then did
 he please to interrupt vs by so fearful an accident. Why
 so? But to warne vs of our great negligence of these his
 publique seruices: How many of vs are very slacke in
 comming to the Congregation of God, when we haue
 abundant leasure? And this day, loe the Lord reiected
 vs, would not giue vs time and opportunity, to meet a-
 gaine in his House, but hurried vs together in the streets,
 and drew every man home to his owne house to save it
 from the flames? Could we be more manifestly smitten
 for neglecting to come to Gods House, when we might
 haue done it, then by his ops suffering vs to come thither
 now, when we would haue beene glad to haue had lea-
 sure to come thither? But the cry of fire, fire, came flying
 in at the Church doores euen in that instant, when wee
 had newly begun to celebrate the Lords Supper, when
 some had receiued that holy Sacrament, and the greater
 number were to receiue, then did God pull vs from his
 table,

table, and thrust vs out of his house by force, then was I compelled to request all of you (that had strength and ability to do service there) to make all haste to the place of danger, and the rest (that could haue but troubled others with their presence and outcries) to stay still at Church. Now sure the Lord in pulling this spirituall food even out of our mouths, when he had shewed it to all, and given it to some, did even put vs in minde of our most carelesse and vnprepared comming vnto it, without regard to lament our sins before, or reforme them after. How many of you are bold to abuse this blessed ordinance, comming often to it, & going still from it, as vnreformed in life as before, because you come so it without any fit preparation. Did not God speak to such and tell them, by thus driving them from his board, that he counts them very vnwelcome guests at his table? So haue we considered the time of this crosse. Think of the place also, where did the burning begin? A kilne, I say, a kilne, a small forge, the proper instrument of making that thing, which is the next and immediate worker of drunkennesse, that huge sin, that fertile broody big-bellied sin, which is (as they say of the first matter) apt to take the formes of all sins, which by butying reason, and choaking conscience, and setting loose all passions, doth turne a man into a beast, or rather into a Deuill, which makes a man for the time, a meere Atheist, a very denyer of God, and thrusts out of his brest all remembrance, all feare, all loue of him, which disables him for all diuine seruices, and makes that he must needs either neglect or abuse them: which fills his mouth with blasphemous oaths and execrations, which will make him rail on the Magistrate, strike his owne father, deflowre his owne daughter, spend his goods lawfully, proclaime all these

his vices, & follow all his lusts. This transcendent sin the
 destroyer of grace, reason, nature, strength, state, name,
 all. This sin God did surely point at, and punish: and
 callerh vpon all to forsake, hate, oppose this sinne.
 The fire began in a kilne, it consumed twenty kilnes, it
 left no kilne standing that was within its walke, it leaped
 from one side of the street to the other, to fetch in kilnes,
 it spared none it came neere, it spoiled more malt, than
 of any other goods of one kinde (so farre as I can learn)
 Say what you thinke, brethren, Is it not plaine that the
 Lord doth admonish you of that fault (whereof the li-
 quor of malt is the most common instrument) when he
 bare so hard an hand against kilnes and against malt.
 Looken a little further I pray you, to the principall in-
 struments of this desolation: The fire, a furious Element
 of it selfe yet resistible enough, if store of helpe be pre-
 sent, whereof you did not want any, even at the very
 first, this fire did borrow strength and swiftnesse from
 the rough and boisterous winds, vpon the tempestuous
 wings whereof, it came riding, as it were in triumph,
 through your streets, disdainig all resistance, till it had
 passed from end to end of your towne, and could not be
 restrained. Now be not these two creatures of very com-
 mon vse? What day is it wherein we haue not necessary
 vse of fire? what weeke wherein some such carelesnesse
 as produced this calamity, is not to be found amongst
 you? And what yeare is it? What quarter? almost what
 moneth? in which the wind doth not, for one or other
 day speak louder, and bussell somewhat more roughly
 than ordinary? Yet hath it neuer before falne out in any
 of your dayes, that these two Elements, fire and ayre
 (for no doubt wind is well termed an aire moued, what-
 soeuer be the mouing cause of that mouing) should lay
 their

their strengths together to hurt you? Now when God that doth so constantly chaine vp these hurtfull and violent creatures, doth please for once so to pull off his bands, & let them run loose as it were, and when being so broken look, they doe so much mischief and make so great hauecke; What is this but a very vpbraiding vs with our notable vnthankfulnesse, for that mighty preservation of God, by which he doth vsually keepe vs from the like dangers; and not so alone, but maketh these creatures very seruiceable to vs, which if he please to let the bridle slip a little, are able to ruinate our states in a moment. How often haue you come to Church in peace, and gone home in peace, and in peace returned thither againe, and againe homeward without any noise of fire, or feare of losse? How often haue the blustering stormes, done nothing else but whistled you asleep the faster, all night long? And alas how little did you consider of this benefit of preservation from fire and tempest? how seldome haue you giuen the Lord any particular thanks, for taking order with these his creatures, that they should not wrong you? Doubtlesse for this as one cause hath he licensed them now to fight against you, that you might take notice of your dulnesse & ingratitude, which considered not nor acknowledged the greatnesse of your debt for former safekeeping.

But now at length wee are come to thinke of the subject of this crosse, wherein hath the Lord smitten vs? In our houses and in our goods, in the riches and substance of this present life, inso much that diuers of you haue nothing left, many haue but little left, and a great number haue far lesse left than you had: without all question the Lord intends hereby to warne you of those sins and disorders, which are busied about this

paultry riches of the world wherein he saw it fit to visit
 you. Go to then, and let vs informe you of the princi-
 pall faults that are committed about riches. They are
 common to all, & particular, to the wealthier sort, & to
 the poorer. For the first, there are some sinnes about ri-
 ches, which are common to all, the chiefe of them are
 three, to wit, mis-getting, mis-keeping, mis-spending.
 Mis-getting by the vse of any lawlesse means, or the im-
 moderate vse of any lawful: Mis-keeping from God &
 man, chiefly from the poore, and from the publike: Mis-
 spending, either at all in sinfull things, or excesssiuely in
 good things. There are some more particular euills,
 which are found in richer men, as pride of it, confidence
 in it, vnvariablenesse with it, and in the poorer sort, en-
 uying them that haue more, grumbling that themselves
 haue so little. All and each of these the Lord doth shew
 himself offended at, & would consume as drosse by this
 fire: For as a good father keepes many faults together
 on the score, as it were, and reckons for all at one bea-
 ring, so doth the Lord with his children, else, alas, hee
 should be alwaies fighting, because we are alwaies of-
 fending. Let me speake a little more at large of these e-
 uils. For euill getting of goods first, hath not the Lord
 threatned that fire shall consume the houses of bribes?
 meaning all that substance which is vniustly attained,
 and all the rest in the house, though gotten iustly, toge-
 ther with the place within which they are both laid vp,
 euen all together for company? And when he made
 so many of your houses to blaze at once, did he not as
 it were chide you (so many as be guilty thereof) for
 your vnequall and vniust dealing? as if he had said, Ah
 foolish man or woman, wouldst thou hazard a soule,
 by lying, deceit, oppression, bribery, false weights, false

measures, or any like iniquity, to get a little pelfe together, which now thou seest, the wind is able to blow from thee, in the space of a few houres? Will you forfeit a Kingdome, an euerlasting Kingdome, by sinning against God, against his Word, against your consciences, to haue that to you wrongfully, which you see now you cannot keep with all your paines? Now learne to know the ficklenesse of riches, so wel as that thou maist be resolute hereafter, I will neuer wound my soule to fill my purse or house, all the world cannot heale that wound for all ages: these gaines, one whiffe of wind, and flake of fire can turne into rubbish. Againe, too much labouring for riches is an euill getting of riches, euen in the most lawfull course of life. For *Salomon* hath commanded saying, *Labour not to be rich*, that is, make not the getting of riches the scope and end of thy labour, which he surely doth that taketh excessive paines to attaine them. And he subioynes this reason to his precept, for riches taketh her selfe to her wings, and flyeth away like an Eagle. Now then that God hath made you to see your riches euen flying away from you on the wings of a windy flame, doth hee not sensibly punish you, for such immoderate labouring, and call you to more moderation? If then any man haue so farre giuen ouer himselfe to the seeking of earthly things, by the most lawfull courses that can be, as to thrust out quite, or else to thrust vp in a narrow corner these exercises that tend to get better things than wealth, euen the true riches of the soule, hee must say to himselfe, and within himselfe, Alas, how foolish haue I beene, to toile my selfe in following after that, which when I haue attained, I cannot possibly keepe it safely, but may lose it all, or the

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most part of it, so suddenly, so irrecoverably? And must conclude with himselfe, that he will certainly bee more temperate hereafter, and seeke this vncertaine riches, with farre lesse yehemency of paines, than the things that are of a far more durable nature. But though a man get not amisse, yet if he keepe and saue inordinately, he is also found guilty of a fault about wealth. And sometimes the sonnes of men doe hold and keepe even from the living God himselfe when they loue their goods so, that they cannot finde in their hearts to give vnto God even that very portion which God hath challenged as his owne. For when our Saniour wilketh vs to give vnto God that which is Gods, must it not follow of necessity that something is Gods? And if any thing be his, (in this particular manner) sure it is the tenth of our increase, or else nothing, for to none other portion hath he euer laid claime in any place; and for this, seeing God hath appointed still, holy actions to be done, and holy functions in which they must bee done, and holy persons by whom they must be done: in those functions: surely he must haue holy goods too, for the rewarding of those persons, maintaining those functions, and honouring and vpholding those actions. But in this matter how faulty are all you Tradesmen in generall; for which of you did euer make conscience to give the Lord his own in this measure? Wherefore, when you see the Lord to come, & take away from you even by force of fire and tempest, a great quantity at once, even so much perhaps, and more, as the tenth of your increase, from yeere to yeere would haue amounted vnto; must you not needs take notice, that his meaning was to recover that by strong hand, w^{ch} you would not yeeld, out of loue and duty? Surely, seeing our
Lord

Lord Iesus Christ hath ordained that the Ministers of the Gospell should liue of the Gospell; even so, as that the Ministers of the Temple should liue of the Temple; you must either shew some new ordinance of his for this purpose, or else must yeceld that he hath ratified and continued the old still; and therefore must resolute to giue God his tenth freely hereafter, that you may not compell him to take such a violent course for the recovering of it out of your hands. But besides, that is kept from God which is kept from his poore, whose wants require releefe of them, whom hee hath made stewards of more abundance. For in promising to reward the liberall, he must needs tie himselfe to punish the niggardly in this kinde. Now how extremely pinching are men (yea godly men otherwise) in this expence? Yea and how are they wont to excuse themselves in such occasions, by saying they haue it not, they cannot spare it? Hath not the Lord confuted your vaine excuses actually, by taking away so much at once? And yet you must make a shift to liue of that that is left behind too. If a day or two past, some man had come vnto thee for releefe of a poore afflicted neighbour, wouldest thou haue giuen him the first part of that which the fire hath consumed? Now the Lord in robbing thee of so much at once, doth vpbraid thee with thy too much vnwillingnesse to part with lesse, of thine owne accord, when himselfe did come to borrow. Say then with thy selfe, I will giue with a more bountifull hand, to supply the poore mans wants, that I may not force the Lord to send his vnexpected messengers, as it were to desfraine vpon my goods, for default of due obedience to that Commandement, of giuing to six and to seuen; had it not beent better to

haue fed, clad, or releued a poore Christian with it, then to haue kept it for the burning flame? And yet further when the publike state of the towne or country doth require the cost of the members therof, if then they hang back, and will not put themselves to due expences willingly, who doth not see that they saue more than enough? For could not an heathen say, that our country hath a great share in our selues, & in all that we haue? Surely then for over-sauing in this case, the Lord might iustly punish you with the present stroke. Oh resoluetherefore that God himselfe & his poore, and your country shall neuer finde you pinching, giue him his tenth, giue the poore sufficient for their needs, and your country enough for its needfull publique vses, else the Lord can quickly fulfill his threat, of making the too close-fisted sauer, to meet with wants. You haue lost many of you (and all stood in feare to lose) more than would haue abundantly sufficed for all these vses: bee not wanting to such vses any more, lest the Lord visit you againe with new and more losses, in this or some other as bad a fashion.

Lastly the mispending of goods is very offensive to God that lends them, for what master is not discontented, that his seruant doth lay out his substance against his good liking? And are you any other than Gods stewards, and Gods Baylies? and can you thinke that Gods allowes you to spend in drinking, whooring, gaming, riot, and euill meetings, and lewd company? did he put riches into your hands to serue the Deuill and sinne? If your soules be guilty of such most sinfull lawlesnesse, be sure that for these sins the Lord hath smitten thee, and bee sure that hereafter thou make not the Deuill the keeper of thy purse, and opener of thy chest, let

let not Satan and lust haue the key of thy coffer and strings of thy purse in their hands to open them at their pleasure. The Lord will not alwayes suffer vnfaithfull stewards, to goe unpunished in their vnfaithfulnesse, no not in this present life. And besides this, take notice that to affect curiositie and vaine glory, in the most lawfull and needfull expences, is wastfulnesse and prodigalitie; and yet how much doe many of you exceed in this kinde? so much you lay out in ouer-plenteous feasting, when you make feasts, in ouer-gorgeous trimming of your bodies & houses, that as a barrell of beere, which hath a leake and runs out where it should not, will not hold out as it should, when it comes to be duly broached at the spigget; so you haue neither will nor power to lay out enough for mercifull vses, because you cast away more than enough, in proud and vaine-glorious vses. Resolue therefore to be better husbands, and truer dispensers of Gods goods hereafter. Be richer in good workes than in good cloaths, and good household stuffe, and good fare, and good building: In these things equall your selues with them of the lower sort, that in beter things you may be equall with them of the higher. Drive not God to cut you shorter because you abuse your goods to vanity.

These are common abuses, about earthly things in the richer and in the poorer. I come to the speciall. First, how often doe rich men wax proud of their wealth, and thinke themselues so much the better than their poorer neighbours, by how much they possesse more; crowing on the dunghill of wealth, and calling all base and meane men, whose morsells be not so fat in the world as theirs. Oh how notably doth God confute these vaine fancies, in sending for his owne goods home

home againe by such sturdie and churlish seruants as those, which will not regard the rich man more than the poore? Tell me now, art thou the better for that, that was only lent thee, and may be fetched home again by the owner euery moment? Wilt thou bee good in thine owne eyes hereafter, for that which thou knowest not, how quickly the Lord may strip thee of with much affrightment? Bee not, be not so securely foolish hereafter, as to prize thy selfe the more for those things, which hang about thee so loosely, & whereof thou hast so slender hold, wherein so little right, that a coale of fire, and a puffe of wind, may take all from thee, before thou hast told two dayes more. If any thinke that his reuenues lie in lands, which fire cannot consume, I answer, water can drowne lands also, and God hath as much water as fire in his store-house, and this whole land of ours is so surrounded with waues, that if God but bid the winds be violent, they will as easily & quickly overrunne this whole kingdome, as the present fire hath done this towne in which we abide. If any say, hee feareth no such inundation, I answer, neither within this three dayes did we feare any such fire; but God hath a thousand wayes, to goe beyond the feares and hopes of vs weake-sighted mortals. Goe to then, be wise for the time to come, and pride not thy selfe in that, which may cease to be thine in a moment. I proceed. Doe not rich men trust in their riches, though the Apostle hath intituled them *uncertaine riches*? When God doth make it appeare by experience, that they be most sickle, which by the testimony of his word, wee will not count to be such; is not this a plaine punishment of our confidence in them? And must we not by these blows informe our selues so of this property, as to resolute hereafter, I will
not

not trust in riches, that is to say, I will not build vpon a rotten quagmire? I know that almost all the world will cry not guilty of this fault, but it is because they doe not know the fault. They do plainly practise it, though they flatly deny it. For what is it to trust in any thing, but to hold vp our hopes of attaining the good we desire, or escaping the euill we shun, by the helpe and benefit of that thing? he that stayes his beleeefe and hope vpon a thing, he trusts in it, let him say what he will to the contrary. Now haue you not thus done with wealth? Diddest not thou promise thy selfe a weeke since to liue merrily and comfortably, and to escape hunger, cold, nakednesse, &c. because thou hadst a conuenient house, fit stuffe in it, and fit things to maintaine thee? And now tell me, what is become of these thine hopes? and this thy trust? when all thy goods are gone, and nothing is left but ashes. Oh see, see, that riches are very runnagates and fugitiues, that they be very lies and falsities, and that if they promise a man comfort in old age, or helpe in any time, against any misery, they doe but coulin him with shewes: For how can that helpe thee, which may runne from thee euery day and houre? Now learne to enioy wealth, so long as God doth giue it thee, but neuer to promise thy selfe comfort or benefit from it, which is to trust in it. It is a thing, as thine eyes haue told thee lately, more easily moueable, more easily loseable, than that it can make good such promises. There is yet one more disease of the soule about riches, the dropisie of insatiable and insatisfiable wishes for more, more. Men haue enlarged their hearts to the things below, as the graue it selfe, and learne of the Horseleach to crieghne, giue. Those that began with a litle, and are

raised to large estates, are no ior lesse greedily desirous of more, than they were at first, nay their hearts are so ratched with their goods, because they lay them vp in their hearts, that still they are fitted to hold more, by how much more is put into them. Now the Lord by taking from you much of your substance, warned you to cut off much of your desires after more. Thou didst thinke thy state too little, and desiredst an increase, God did thinke it too much, and saw fit to decrease it, without doubt he is wiser than thy selfe: now learne to diminish thy longing after wealth, as much and more, than he hath diminished thy wealth. And it is a more happy thing to lose riches, if withall we lose that eager desire of them, which their presence did increase, than still to possesse them, and still to be so eager after more; learne to know when you haue enough, because the Lord hath made it appeare, that his minde was contrary to your desires, and that he accounted it too much, which you esteemed not enough.

Two great disorders more of this kinde there remaine, more proper to the meaner sort of people; En-
 uying and murmuring. Those to whom the Lord sees
 fit to shew himselfe somewhat sparing, are as much
 tormented many times with other mens abundance,
 as with their owne penury; neither is it so grievous
 to them, that themselues haue so scant a portion, as
 that the portion of others is more plentiful. Their eye
 is euill, because Gods eye is good. They fret that o-
 thers enjoy the benefits which themselues haue not,
 and doe little lesse than hate and maligne a rich man
 only because he is rich. A vice of any other worthy
 to be lamented and abhorred, as being at once wrong-
 full

full to God, the free disposer of his owne gifts, to a mans selfe the beholder, and others the receiuers of the same; for either God is wise enough to finde the fittest objects of his bounty, or he is not. Thou darst not affirme the latter in words, for feare of making thy selfe a blasphemour. Why dost thou then affirme it in deeds, by taking offence at his diuision of his owne substance? for, no doubt, he that grieueth at anothers action, blames him at least of indiscretion. And for thy selfe, what a miserable folly is it, to draw gaule out of hony, and to gather misery from anothers comfort. How vnnaturall a part were it in the naked hand to grudge the foot a good shoe, and canst thou shew more vncharitableness in any thing, than in being vexed at thy brothers welfare? Wherefore, let him whose heart hath beene guilty of repining at anothers plenty, obserue, that God in taking away what he had before, corrects his want of being satisfied in the former distribution, and hath made his little, lesse, to punish his causelesse grieffe and anger at anothers store. But I will conclude with murmuring, a vice no lesse frequent than the former in men of meane estates. All their complaint is that they haue nothing, like to vngrateful beggers, that deny they had any almes where they had not so large an alme as they desired. Such were diuers of you, you had such poore houses, such cold houses, you had nothing to hang vpon you; I say all your words tended to diminish the gifts that God had giuen: These were lying and false complaints and mutterings, and now the Lord doth call you to sorrow for them, and amendment of them, by verifying them whether you will or not. How glad wouldest thou bee now, if that house were standing, or those

good remaining, which thou didst often abuse with
 the name of nothing. Beware of muttering causelesse-
 ly, that God may not be angry to heare those mutte-
 rings, and make you proue them true, to your further
 smart. Thus my beloved brethren, I haue shewed you
 what offences they be, the reformation of which the
 Lord doth expect: Let me adde one thing more which
 the consideration of the instrument of your misery
 doth lead vs vnto. In Scripture wee reade, that God
 hath appeared in fire and tempest, then, when hee
 would strike a feare of himselfe into the hearts of men,
 and make them tremble and quake before him. Thus
 in the giuing of the Law he clad himselfe with a con-
 suming flame; and in the Psalme, there went a smoake
 out of his nostrils, and fire out of his mouth consumed.
 And in another Psalme, clouds and darknesse are
 round about him, and a fire goeth before him. So did
 he shew himselfe to *Iah* in a tempest and whirle-wind,
 and to *Elish* in a mighty wind and fire. These things
 are terrible to man, and make the stoutest heart to
 quake. The Lord in causing his creatures to shew
 themselves so terrible, would checke vs for that want
 of feare of his owne greatnesse, which is found in vs. O
 the feare of God is not before our eyes. Who is so
 much afraid to offend God, as he is of the fury of the
 flaming fire? What trying, what running away from
 the fire, what conueighing of your goods from out of
 his reach? Is fire so fearfull, one of Gods host, and will
 not you learne to feare before the consuming fire of
 his wrath? Mend, I pray, this carelesse contempt of
 God, which is the cause of most other sine, and trem-
 ble now before him, one or two of whose creatures
 you see to be so irresistible. How canst thou stand a-
 gainst

gainst God, how darest thou rush vpon his wrath, that didst make such haste to runne away from wind, and smoke, and flame?

These be the chiefe faults, which you must endeavour to redresse by meanes of this visitation.

I goe forward to shew you by what meanes you may cause this crosse to further your amendment of these and other faults. To this end foure things are necessary. First you must looke vnto God in this misery, and acknowledge his hand in it, and withdraw your eyes, from the secondary cause or occasion; For it is the Lord that sendeth both euill and good, both prosperous and aduerser things to particular persons, and to whole towncs and countries. Carelesnesse and negligence of any person, could not haue produced so lamentable a losse, if Gods prouidence had not so disposed, that such negligence should haue fallen out, at such a time, in such a rough and violent wind, sitting in such a point as to driue it vpon you, not from you. The Lord that knew the winds would then be very boisterous and violent, and that they would sit fitly to carry the flames from house to house, euentill they had passed thorow all the places which he saw fit to strike, he I say, he by his good prouidence, did order things so that the heedlesnesse of some or other should then giue occasion, to the breaking out of the fire, when the frosty wind had made each thing as dry almost as tinder to receiue fire, and when the present tempest was readie to scatter and disperse the fire. Say thou to thy selfe, that hast lost thy goods, or house, or both; The God of heauen he rules all things, he disposeth of all euents, none so great, none so little, but it is subject to his prouidence; casuall things, to him are not casual,

uncertaine things, to him are not uncertaine. Fire, water, aire, earth, wind, tempest, all things, are his creatures, none of them can stirre without his power and knowledge. The sinnes of men, their carelesse, their wilfulnesse, their actions of all sorts, are all vnder his eye, all vnder his decree; It is he that doth moderate every particular event, neither is chance or happe any thing but an idle word, vlesse we meane by it an act of Gods providence most certainly governing those things that to men are uncertaine. I will not therefore trouble my selfe with inquiring of or chafing against the person or persons, by whose faultinesse this unruly servant was made a Master: but I will looke only to God, and say with *Iob, hee hath given; and he hath taken.* The fixing of the words or thoughts too much vpon the secundarie cause of any crosse, hinders the spirituall working of it for the healing of the soule; but the looking vpto God, and calling our thoughts to his alruling hand, doth make the soule capable of being reformed by crosses. This doe in the first place. And secondly, Take notice of your sinnes as the causes that have provoked God, and incensed him the principall worker, and so procured this aduersitie. Speake vnto your soules often, and that not in a few formall and generall words, but effectually and particularly, saying; It is sinne, and only sinne, that maketh the Creator to send misery vpon his creatures. Hee doth no more desire our poverty, than our death, but that we, by transgressing his Law, doe outpelle his iustice to shew it selfe, as it were in defence of his authoritie. A iust Prince must punish vndutifull subiects, vlesse hee would forsaite the honour of Iustice. Because wee haue sinned in
breaking

*Jo. 1. 10.
31. 32*

breaking Gods Sabbath, hee hath interrupted vs, in the rest of this Sabbath, with so hideous an interruption; because wee haue sinned in abusing his Sacrament, he hath turned vs from this Sacrament, in so vncomfortable a fashion. In a word, say to thy selfe, I haue sinned in murmuring that I had so little, or wishing that I had more. I haue sometimes spent, sometimes gotten, sometimes kept, vnlawfully and against my duty. Some of this that I haue lost, was gotten by such courses as I cannot iustifie, some saued when God did call for it, and therefore hee hath now in this manner

" deprived me of it. O how vile a thing is sinne, which
 " forfeiteth the goods as well as the soule, and pulleth
 " vpon me so sore punishments in this life, besides those
 " of the other world. Cause your soules, by frequent
 " and earnest affirming it vnto them, to be assuredly per-
 " swaded, that these sinnes which I haue named, are the
 " true causes of your present losse, and the losse you suf-
 " fer will cause you to hate sinne, and hatred will bring
 " forth amendment. We say that with our tongues ma-
 " ny times, which wee doe not beleue with our hearts;
 " but hee that can make his heart fully to assent to this
 " truth, say sinnes in generall, and by name such and such
 " sins are the things for which I am thus smitten, shall
 " not choose but loath his sinnes when he labours vnder
 " the burthen of their euill effects. But thirdly, you must
 strine to make your griefes spirituall, as in part I did
 exhort you at the beginning. A man may kill him-
 selfe with crying and weeping for his smart or wants,
 and yet his sinnes be neuer a whit the more killed; but
 if when any affliction befallerh himselfe, and he findes
 his sorrowes stirring within him, hee will then set his
 sorrowes against his sinnes, that sorrow will surely
 subdue

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subdue the power of sinne. Say to your felices, I cannot but sigh, and grieve, and mourne, to see so great and so lamentable an alteration. I had an house yesterday, or the other day, now I am houselesse. I had a bed to lye vpon, but now it is burnt. I had goods to serue my turne, and now they be gone into smoake, my state is greatly weakened, if not vterly vndone, I cannot but be sad and afflicted in heart for this. But ah those sins which haue opened the treasury of Gods Iustice, and made him vse these weapons to fight against me, doe deserue and will procure infinite more misery. Some is lost now, all must be lost surely, with body and soule, and all, yea body and soule, and all, must be burned, and yet remaine for euer burning in those flames that shall not begin one day, and burne violently for another, and then slacke againe the third; but shall continue for euer burning with vspeakable rage and torment. Doth the losse of my goods pinch me? what shall the losse of heauen doe? was fire so terrible when it seized alone vpon mine house? what shall it be when it seizeth on my selfe? This crosse is nothing, lesse than nothing, compared to what I haue iustly deserved, and must certainly suffer, if I prevent it not by godly sorrow. I will therefore grieve, not for so trifling a thing as this, but for the finnes which will procure ten thousand times worse misery. Ah wretch that I am, ah wicked wretch, why haue I broken the Lords Sabbath? why haue I abused Gods Sacrament? why haue I beene drunken, or suffered, and not punished drunkennesse? why haue I set light by Gods threats, which I heard other Sabbaths? why haue I beene vniust? why haue I lyed, coozned, and vsed hard dealing, to get that I cannot keepe? why was I niggardly when

I had it, that could not tell how long I should haue it? why did I mis-spēd so much thus, and so much thus? why did I thinke highly of my selfe for my goods? and trust in them, and could neuer thinke I had enough? or why was I so vnthankfull, as stil to mutter, that I had nothing, and enuy that others had so much? These bee the faults that haue kindled this flame, and will kindle a worse; O for these let mee weepe, Lord, They be vile faults, vnreasonable, absurd, foolish, contrary to thy written word, and the law of naturall wisdome, and doe giue thee iust cause of being yet more angry. Oh foolish heart, why hast thou thus sinned! Be ashamed, O my soule, be sorrowfull, be vile in thine owne eyes, because thou hast so greatly transgressed thy duty, and prouoked God. Brethren if you will endeuour thus to rectifie your sorrowes, they will become godly sorrowes, and they will purge away sinne.

But lastly, you must remember this crosse often, so as to consider of it, and pray for this fruit of it. The too soone forgetting of blowes makes the little childe to be little the better for them, and to draw vpon himselfe new stripes, by renewing his former faulkes; but you must not play the children thus, you must often, often call to minde the terriblenesse of these flames, and the doubts, feares, cryes and lamentations which you found in your selues, and heard and saw in others; and you must beseech the Lord to make you profit by the strokes of his hand, and to sanctifie the present affliction, and all other to your bettering: Represent to your owne thoughts many times the miserablenesse and fearefulnesse of the sight you saw, when you saw your owne, and so many of your neighbours houses

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deliuered ouer to the roaring flames, and your selues vnable to rescue them. Make those thoughts often present with you which you had then, and strive to pull into your mindes the same affections, and then cry to God, O Lord, now make me to profit by these crosses in hauing mine heart made more and more out of loue with him in generall, and chiefly with such and such sinnes. IO God chastise vs, and teach vs of his wayes, happy be we, and doubtlesse he will teach vs if we cal to mind his corrections, and beg teaching. So haue you the best directions I could giue for the practise of this Truth; shall I craue your leave to subioyne a few words, for vs, and I haue done.

Two things must be commended to each of your considerations. First those that are guilty of not amending on former chastisements, must take notice of their sinne to be humbled at it. An incorrigible person is a great sinner: and what is hee but incorrigible whom the blowes of Gods hand haue not reformed? How can that disease but kill, which is obstinate against medicines? How can those finnes but damne which will not be driven away by corrections? The rod of correction, saith Salomon, will chastise away the folly that is bound to a childes heart; and those to whom the rod of correction will not strike it, cannot be esteemed Gods children, but his enemies, and therefore the sword of vengeance must cut them off. I haue before me the messenger of heauy crying, but must in heart be told; tho it displease neuer so much. Let all them know whom Gods afflictions haue not brought to a cure for shunning of sin, that either such blowes must haue no effect that will the lighter haue none, and so they must be troubled
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utterly

utterly perishe. Hath not God met with thee in thy dayes? Hath not he visited thee in thy children, in thy goods, in thy health, in thy name, in any of the things that are naturally deare vnto thee? if yea, what hath beene the issue? Hast thou made light of some of them refusing to feele them? and though perhaps some others haue made thee smart and sore (yea and that it maybe so, as to confesse thy fault & promise amendment:) yet no sooner wast thou loosed from the bands of aduersity, but thou didst returne to the ancient licentiousnesse of sinning? wast thou a Drunkard, a follower of vaine company, a gamester, a liar, a coozener, a wanton, a Sabbath breaker, a swearer, a rayler, a worldly minded man, a reuengefull man, a sinner in any kinde eue as bad as before? I say is this thy case? then stand still and heare thy doom from the mouth of him whom thou callest thy Saviour, *a worse thing shall befall thee.* This returning backe to the same crimes, after confession, after submission, after promises of reformation, is a wonderfull dangerous fault, it shewes a world of guile and hardnesse in the heart; it shewes that a man flatters God with his lips, it shewes that hee hath set his loue vpon sinne, and if any man haue serued the Lord thus, like a deceitfull bow, some few times, as *Pharaoh* did, let him bee assured that the Lord is euen out of all hope of him as it were, and if hee bee gotten to some present ease and prosperity, it is because the Lord is whetting his sword to cut him off. Great is the danger that hath refused to receive correction, and to turne, that hath beene as base metall, which no melting can refine, that hath beene like such filthy clouts, which no washing can make cleane, that hath beene like the fretting leprosie, which after

scraping off the dust and new plastering, doth breake out againe. That house must be pulled downe; those clouts must be cast to the Dunghill, that mettall must be flung away, and that man must sinke into hell. I pray you euery man to consider if himselfe be not such, and if hee bee, now take notice of thine hardnesse, wilfulnesse, guilefulnesse, loue of sinne, contempt of Gods hand, obstinacy against his rod, and now fall downe, and lament this sinne, and returne to God againe: renew thy promises which thou madest in aduersity, and seeke to performe them, that thou maiest not bee destroyed. O let this admonition of the word, so reuiue the remembrance of thy griefes, and of thy purposes, and of thy faire words which thou gauest vnto God and man, that thou mayst tremble to thinke of thy great wickednesse, in going backe from thy good words to thy bad deeds, and mayest now returne againe to thy former purposes, and put them in exequcion.

And secondly; brethren, I must speake to you all and each in regard of the present calamity; your eyes tell you that God hath smitten you, who else could haue made the winde and flame to meet so right, and to continue together so long? your eares tell you what use the Lord lookes that you should make of his blowes. Now in the Lords name I request, yea require you, to take this happy counsell of our Lord IESVS CHRIST. All of you in generall must doe this. The Towne is as a common body, one Person. Tho this stroke haue not light vpon euery one, yet hath it falne vpon the whole, as the childe is corrected, when one part is made to smart; wherefore all in generall, are called by God

to a carefull amendment of their liues. Doe not thinke, you whose goods and houses stand intire and vntouched, that you be not as great offenders as your brethren; doe not think that the Lord hath not shewed his anger to you, and against you for your sinnes. As the tongue doth offend in periurie, and the eares are punished by being nailed to the pillorie; and as the hand offendeth in theft, and the backe receiueth the stripes in being whipped: so when a whole Towne hath sinned, God striketh some one part for the common sinnes, as here among you, for if hee should haue smitten euery one, it would haue beene the destruction of the Town, and not their correction. And when hee findeth an whole Nation sinfull, hee smiteth some Townes and Cities, to admonish all, as lately by the Plague; for if all should haue beene alike smitten, all had beene lost. I beseech you therefore to see Gods hand against your selues for your offences, and resolute to sinne no more in any of those things whereof you are guiltie. God hath shewed more gentlenesse to you, in that others haue borne the blowes, which the sinnes that you haue committed, as well as theirs, haue deserued; make not a lesse good vse of Gods hand, because he hath shewed more clemency and gentlenesse. It is an ill vse of mercy to grow carelesse and hard-hearted.

Let vs all therefore resolute to sinne no more, no more to prouoke Gods anger, to hazard our selues no more, no more to draw his stripes vpon vs. Is not this burning great enough? Haue not those flames frightened you enough? Is not this losse sufficient? Would you another fire? another wind? a more violent wind? a more furious flame? if not (as I know you cannot

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make so fond a choice) O let the Lord haue his purpose, and attaine his desires now at this once, without any more adoe. What can the childe gaine by neglecting and setting light by his fathers threats, but, that blowes must follow? What by flouting it out against one blow, & not regarding to amend at the first stroke, but that his father must take the rod in hand againe, and make him smart with harder stripes? Brethren I haue often spoken to you in Gods Name. The last Tuesday, my Text seruing, I called you to amendment, you see what hath followed. If being now admonished againe, after corrections, you refuse to make this onely right vse of both, the Lord will not be set downe, hee will deale perversly with the perverse, as the Psalmist hath it, and be hard-hearted with the hard-hearted, as we see in the case of *Pharaoh*; and though he may defer a time to giue you space and time for amendment, yet in due time, and after a fit space he will againe returne to visit you with more severity. Wherefore as you loue your owne ease, as you desire the continuance of your prosperity, as you wish no more to feele such fore and heavy crosses, promise, resolute, endeavour to *sinne no more*, breake the Sabbath no more palpably, abuse the Sacrament no more grossly. Bee no more drunken, bee no more sparing to Drunkards, but let each of you practise sobriety in himselfe, and the Governours punish drunkenness in others. Be no more fearelesse of God, be no more vngratefull for your constant preservation; Get no more by vnrighteous dealing, or immoderate labour; keepe no more from God or his poore, or the publike state, spend no more wastfully, sinfully, excessively; Be no more proud that you
are

are rich; Trust no more in uncertaine riches, count not to get more, grumble not that you haue so little, enuy not that others exceed you in wealth. I pray you resolve to fling from you all finnes, most of all your most pretious finnes; and in particular, and with speciall care, those finnes which I haue named. Why will you not dwell in safety, why will you not enjoy your goods and houses? Why will you not save your selues from more and worse miseries? The Lord sends his Word amongst you to make you profit by his blowes. Hee doth not grudge you your wealth, but takes it from you to giue you notice that your finnes displease him. He is not delighted in your misery, no more than your selues are in the smart of your children; It is your amendment that hee seeketh, endeuoureth, calleth for; and without this, nothing will, nothing can, nothing should please him. If he should correct for sin once, and after suffer it vnreformed, he should deale vniustly, vnwisely, weakly, not like himselfe. Either those euils that I haue named, and the rest of which you are guilty, be naught & wicked, or they be not so. If they be not wicked, why should he correct you at all? If they be, why should he cease correcting, afore you cease sinning? It is not crying out, it is not roaring and lamenting, it is not a whimpering confession of finnes, it is not a clea morous calling for mercy, that will please God, or save your names for glory. All weeping, remorse, all shewes of humiliation, all blubbling and crying, is worth nothing, nay it is a greater prouocation to him, if withall, you ioyne not as the effect and fruit of all, this of our blessed Sauiour, *Sinne no more*. Of this you must mind euery man himselfe, euery one his or her yoke-fellow, his or her neigh-

neighbour, for this you must call vpon your selues;
 Oh that I could bee able to *sinne no more*; for this you
 must call vpon God, O Lord that requirest amend-
 ment, worke amendment; Inable as well as
 command, and then through thy grace
 I will promise what thou requirest,
 and performe what I haue pro-
 mised, Lord I will *sinne*
no more.

FINIS.



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H. B. Quantz, CD.

W., 30/3/27

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